

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 5, 1836.

For the Religious Intelligencer.

BALTIMORE:

"THE ROME OF THE WEST."

The reader who is familiar with the present state of Baltimore, may discover some discrepancy between the facts stated below and those which now exist. The writer would observe that this article is written out from notes taken by himself a few years since while residing in that city. Some important changes have since occurred; allowances should be made for these. The general features, however, still remain the same.—These, as learned from observation and inquiry, are faithfully preserved.

This ranks among the first cities of our Union in commerce and population. Its 8700 inhabitants compose numerous religious sects, besides a vast multitude which pretend to no religion whatever. The four principal denominations are Episcopalians, Presbyterians,

Methodists and Roman Catholics. There are also the Baptist, Unitarian Societies, &c. and a synagogue for Jews.

The Unitarian Society, if not originated, was clothed with some importance and distinction by the misguided zeal of one of the ablest Presbyterian ministers in Baltimore. As soon as this zeal was more worthily employed, the society fell from the slight elevation which it attained, and is now nearly extinct.

The Baptists, 12 years since, were in a prosperous state, but the slight change in sentiment which one of their most distinguished ministers expressed with regard to one article in their creed, created such a schism in the church, that they not only split, but I fear, will soon sink together.

The Episcopalians, who in numbers, nearly equal any one denomination, are divided into high and low church. Such enmity has hitherto existed between these parties, that concord and harmony have been entire strangers to their most solemn meetings. A far greater degree of harmony exists between the Presbyterians and one class of the Episcopalians than between the high and low church.

The Methodists, with their characteristic zeal, are contending for the respective rights of the two distinct parties into which they are divided. The Radicals are denounced as heretics because they are unwilling to abide by that form of government which was instituted, and sanctioned by the sainted Wesley. Nay, the Methodists cannot clap hands in covenant peace!

The Presbyterians are not entirely free from those evils which are found to mar the happiness and oppose the dearest interests of the denominations above mentioned. The Rev. Mr. Duncan with his church of 8 or 900 has been rejected from the Presbytery with which it was formerly connected on account of preferring the Bible as a creed rather than what they supposed to be the invention of man. However the society as a body suffers but little from internal discussion. In the words of an Irish Catholic lady—"The Presbyterians are pretty good people."

I come now to speak of the Roman Catholics. In their language, "they are foremost among the first." Conscious of their superiority in numbers, in wealth, and in influence, they trumpet it forth to the world in language more hefting the Eastern than the Western Hemisphere: "Baltimore is the Rome of the West." This is not vain ebullition of passion, so much as the statement of sober fact. In 1804 there were two small mass-houses—now five, the most splendid edifices—an extensive college, two convents for white women, and a nunnery for blacks, several schools, one of which—"Sisters of Charity"—contains 400 pupils. Many of these Catholics obtained by visiting their parents while struggling with their last enemy,—persuading them to embrace their religion and receive, as it were, a passport to heaven and a title to immortal glory,—requiring only that their children should be committed to

them, for their instruction. Thus many a poor soul in a dying hour, has been led to renounce his former faith, and entrust the eternal interests of himself and children to the disposal of the Roman Catholics. Not unfrequently do they succeed in winning over to their own church those who have belonged to the various churches of Christendom. Xea, Zion is made to mourn, for "the bear out of the wood doth waste her, and the wild beast of the field doth devour her." The public property of the Catholics is worth 1,000,000 dollars more than that of all the other denominations in Baltimore. By this they are enabled to exert a more powerful influence than the combined energies of all out of the pale of the "true church." In their struggle against the friends of uncorrupted religion they enlist the Infidel and Atheist by uniting with them in decrying all our benevolent institutions.

So nearly is Baltimore made to resemble the Eastern Rome and infidel France, that six years ago a press could not be found which dared to publish a Prospectus of the "Protestant."

These are some of the more prominent traits which mark the present moral character of Baltimore. "If they do these things in the green tree, what shall be done in the dry?" If such be the influence of Catholics in the refined and enlightened city of Baltimore, what shall we expect to find in those regions where the light of moral science and of our holy religion breaks not through the dark clouds of Romanism? This is not a prophetic inquiry. Its answer is not hidden in the womb of future ages. Look at the territory of Michigan and read the answer inserted in capitals on the very sanctuary. By their pamphlets—by their professed friendship—by their flatteries and compliments, and above all, by their promise of the pardon of their sins and final salvation through the "Blessed Virgin"—the Popish priests and their satellites have acquired an ascendancy over the people in that Territory, which is really alarming. You may there witness horse-racing, while going to and from Mass on the holy Sabbath. On the same sacred day you may see large companies of youthful Romans engaged in playing ball, before the house of God, and the jovial priest looking on for his amusement. You will there meet with all the gross violations of the holy Sabbath which you would expect to find in Thibet or Hindoostan and that too under the eye and with the consent of those who are styled—"holy!"

So artful are these vicereigns in the cause of their scarcely more artful Master, that they possess not only the ecclesiastical, but also the civil power. It is stated on authority beyond all question, that many of the counties in the Territory above mentioned are wholly under the influence of Romanists.

From this subject, I think, we are authorized to conclude that our country has much to fear from the spread of the Catholic faith.—As the Saviour was approaching Jerusalem, he looked upon it and wept in view of the destruction which awaited that devoted city. The ruin of eleven hundred thousand filled the Saviour's heart with grief and a world with mourning. It seems to have been recorded by the pen of one who sat in sack-cloth and ashes, for Josephus says, it "exceeded all the destructions that either men or God ever brought upon the world." Christians, if Popery prevails in this country, as we have some reason to fear it will, we must mourn over or be buried in the ruins, not of 1,100,000—but 15,000,000. A powerful enemy have broken in upon our borders, and we must lift up a standard against them. We must gird on the whole armour of the Gospel and fight manfully the battles of the Lord. Let us draw our arrows from the quiver of the Almighty, and steadily aim them at this common foe of God and religious freedom. Thus shall we pierce and prostrate the beast that is now marching with long and rap-

idities over many a fair portion of our beloved country. By this course we shall do much to check the progress of sin in this and other lands, and hasten forward the glorious period when those who bear salvation on their tongues, will triumphantly raise the standard of the Cross wherever the "voice of man is heard or his footsteps seen."

PASTOR.

SUPPORT OF THE CATHOLIC CLERGY.

Roman Catholics are bound to obey the commands of "The Church." One of these commands is to pay tithes to their Priests. We have known of some instances of the enormous contributions being made by individuals of the Catholic faith to their Priest, and our opinion is that the spiritual despotism of this Hierarchy is sustained by exactions more exorbitant than could be endured by any other portion of community. Let us see the extent of the commandment of The Church, to which every Catholic promises obedience.

There are in our country 560,000 Catholics. These comprise 100,000 families. These families have an income, on an average, of one dollar a day, for 250 days in a year. A tithe or tenth of this is 25 dollars a year for each family; or 2,500,000 dollars for the whole Catholic population,—an offering to The Church. If we divide the population into parishes of 500 souls, we have 1,000 parishes; and the sum of 2,500,000 divided among them, gives 2,500 for each parish. We suppose this, moreover, to be exclusive of the immense sums paid at Confessions; for this is due from all, whether they have need of Confessions or have no sins to confess. But how is this sum of 2,500 expended? For the support of a Priest who is vowed to celibacy? And do the Catholics know that they are under such a despotism? We do not assert that these tithes are paid. We understand but little about the inside of this ecclesiastical fabric. But we suppose such to be the system, not only in theory, but in its actual operations and results. We suppose that such exactions as these are made from the hard earnings of the Catholic population, to support a profligate, dissipated priesthood. If it is so, the world ought to know it. If it is not essentially so, we will submit to correction.

Imperial Rome governed the bodies of men, but did not extend her empire further. Papal Rome improved upon imperial; she made the tiara stronger than the diadem; pontiffs more powerful than praetors; and the crossier more victorious than the sword. She devised a system so complete in all its parts, for the subjugation both of body, and of mind, that, like Archimedes, she asked but one thing, and that Luther denied her: a fulcrum of ignorance on which to rest that lever by which she could have balanced the world.

To the Editor of the Religious Intelligencer.

LICENSE LAWS.—No. 9.

DEAR SIR,—In my last I mentioned that the fact, that the license laws are immoral is often referred to as a reason why they should be repealed. I also admitted that they are immoral, and quoted the opinion of a number of distinguished jurists, statesmen and moralists to that effect. But it does not from this follow that there should be no legislation on the subject. Those laws against which there are now such insuperable objections, consist of two parts. By one part of these laws certain men are licensed to do an immoral business; a business which destroys property, character, health, and life; and in numerous ways greatly injures the community. In another part of these laws, all other men are forbidden to do this. That part, in principle, is as it should be. All that is wanting is, that the same correct principle of legislation, which is now, for the public protection, justly applied to a part, and that the great majority of the community, by which they are forbidden to carry on this hurtful and immoral business, should also be applied to the minority, who by paying one dollar each, have hitherto been exempted from its operation; and have not only been permitted, but expressly licensed to carry on, unmolested, their vicious, immoral, and destructive employment. In the States, the keeping of Gambling Houses was an immoral employment; and

was in various ways injurious to individuals, and to the public. They therefore, by law, prohibited the great majority of the people from engaging in it, and licensed a small minority to carry it on. This however, was found, (like our licensing a few to carry on the traffic in ardent spirit,) to be not only immoral, but injurious to the public. What did they do? Abandon a legislation with regard to the subject, and say, "public opinion will regulate the business?" No. As well might they have said, that public opinion, without legislation, would regulate the business of high way robbery or assassination. So they thought. They therefore abolished all licensing of that abomination. And they enlarged the prohibitory parts of the law, so as to make its penal sanctions apply not as before, to the majority only, but also to the minority; to all. So have numerous other States done; not only with regard to the keeping of Gambling Houses, and other places of infamy, but also with regard to the selling of lottery tickets, and various other crimes. This in principle, is correct. While the majority are forbidden to commit crimes, and to practise immoralities, which are manifestly and greatly injurious to the community, a minority should not be licensed to do it. And the legislation which does license them is highly vicious; and as men become enlightened and virtuous, and as they duly regard what is right and useful, it will be universally abandoned. This is what the people, through their legislation, ought to do with regard to the traffic in ardent spirit, to be used as a drink. They ought to treat the minority, as the majority have heretofore been treated; that is prohibit them from engaging in it. They ought to apply this prohibition, not as heretofore merely to the many, who, by the way, have had to pay most of the taxes and bear most of the burdens which that business has occasioned, but also to the few who have enjoyed the profits of it; to all. And they ought to enforce the prohibition by such a penalty as the public good, and the greatest good of the greatest number shall require. This ought to be done, not for the purpose of taking away the natural or moral rights of any man; for no man ever had any moral right to prosecute a business which injures the community,—but it ought to be done for the purpose of defending the community from the mischiefs which such an improper and unrighteous business, if prosecuted by any, would bring upon it.

Suppose the Legislature of Louisiana, instead of taking the course which they did, of making the keeping of Gambling Houses a penal offense, and which appears to be the proper course, had said,

"Whereas the keeping of Gambling Houses is not demanded by the public good, but on the contrary, exerts a very pernicious influence on the property and morals of society, reducing many to pauperism, impelling many to crimes, and bringing upon many premature death; for which reasons the business is, in all cases, highly immoral; and whereas laws which license and regulate immorality, are themselves immoral, and ought not to exist; therefore, Be it enacted, that all laws for licensing the keeping of Gambling Houses be, and the same are, hereby repealed." And suppose also that the whole business of keeping such houses should be left, just where such an act would leave it. What would be the effect? All men whose views should agree with those expressed by the legislature, and all virtuous citizens, and all who should regard the welfare of the community, would, no doubt, abstain from prosecuting such an injurious and immoral business. But is it not likely that there would be some, so destitute of all regard to the public good, and so lost to all sense of propriety, and so set upon doing mischief, that for the defence of the people of Louisiana from the mischiefs which such persons would otherwise bring upon them, would it need such legislation on the subject as they now have? So in Massachusetts, with regard to

the traffic in ardent spirit, to be used as a drink. Virtuous citizens, and all persons of correct moral or patriotic feelings, might, when suitably enlightened, be deterred from engaging in the immoral and destructive business, by a regard to the public good. But is it not likely that there would be some, so destitute of all suitable regard for the good of others, that they would in opposition to such views and feelings as ought to govern them, still prosecute this vile and ruinous business? and that the community would need some penal statutes to defend itself from the evils which such abandoned persons would otherwise bring upon it? It is found that they do need such statutes with regard to many immoral practices, such as theft, robbery and murder; and nothing, so far as I know, has as yet transpired, to show that they would not need them, with regard to this.

Truly Yours, &c. J. EDWARDS,
Cor. Sec. Am. Temp. Society.

TEMPERANCE MEETING

IN DURHAM, FEB. 23.

To the Editor of the *Intelligencer*.

Perhaps it may not be uninteresting to your readers to know how the cause of Temperance is progressing in Durham. The County meeting held here, excited considerable interest, and the friends of the Temperance cause who had for some time been lying on their oars, determined to take advantage of the breeze, may the good ship of Temperance, crowd all sail, and press on to victory. Monthly meetings were agreed on to commence on the 23d of Feb., the time of the simultaneous meetings. A committee was appointed to make arrangements for that meeting. It was thought expedient to adopt a course that would have the charm of novelty. Notice was accordingly given that the house would be illuminated, two or three addresses given, and the exercises interspersed with appropriate music. The evening came, the house was handsomely dressed and brilliantly illuminated, and the music excellent. Interesting addresses were given to a crowded audience by the Rev. H. Coe, Professor Wheaton of the Wesleyan University, Dr. Smith and the Rev. Mr. Glendon.

In the congregation were found not only the temperate, but many of the vendors and consumers of spirits, and we hope, sir, that the arguments adduced, seconded by the voice of conscience, may induce some of them at least, to leave the ranks of the opposers of this work of humanity, and persuade them to come under the banners of Temperance. In short, sir, we can say that it was the most interesting meeting we ever had in Durham; and the friends of Temperance have much reason to thank God and take courage.

A MEMBER OF THE D. T. S.

THE MOTHER.

It was midnight!—By a solitary lamp, a mother sat weeping near the cradle of her only child, whose low moans pierced her very heart, and whose quick heaving breath seemed a prelude to approaching dissolution. No words can describe the anguish of the mother. This infant was her idol, and it was about to be taken from her—it was her all, and she must resign it. Now with clasped hands, and streaming eyes raised to heaven, now bending low that she might hear if it yet breathed, the miserable mother had passed many hours of intense agony. She dropped upon her knees and breathed forth a prayer to heaven—such a prayer as none but a mother's heart can inspire—that the God of mercy would spare her child—that the terrible malady might be removed, and his lovely eyes once more open upon the light of the day! The mother's prayer was heard. It was the will of God to restore the babe. The crisis of its illness was past, and the mother, wild with joy, and deeply impressed with gratitude, again looked on it with hope.

Years glided away—the boy grew in health and beauty, and the widowed mother rejoiced in her son. She had scanty pittance for his use, that the

feel neither privation nor sorrow. For his sake she toiled. She procured for him the means of instruction, and neglected no counsel to inspire his young mind with sentiments of religion and virtue. Of her own wants she thought little. Her pleasure consisted in seeing him happy; for his sake she lived, and for his sake she would willingly have died. As time rolled on, the mother's heart had not been free from anxious fears and foreboding on account of her son. The boy loved her, but he was wild and reckless. He would escape from the vigilance of her careful love; and she knew that gay society had more charms for him than the solitary home of his mother. She feared, but as yet knew not all.

Twenty years had passed since that terrible night she had kept an almost hopeless vigil by his cradle, when her prayer of agony was heard, and the babe restored to her hopes. It was again midnight, again the mother kept her tearful vigil, but not by the bed of sickness. Her boy had become irregular in his habits—he heeded not the counsel or the tears of his mother, and night after night, she awaited his return with trembling fears. These watching cares were more dreadful than those which she had feared would be the last in his cradle. Her prayers were still offered up to heaven that he might be restored—that he might be saved, not from death, but that worse than death—from wickedness. A knock came to the door, the mother flew to admit her boy. There was his lifeless body, borne by two of his companions. She fell senseless on the ground. Her maternal anxieties were hushed for a while in a death-like insensibility; but she recovered to hear the dreadful tale—that in a quarrel with his dissolute associates, her son had received a blow which caused his death! What tidings for a mother! She saw him laid in the grave, where she shortly followed him. Grief for his untimely and dreadful fate, shortened the life which had been devoted to him who had brought her with sorrow to the tomb. How many mothers have reason (though from a different cause) to use the exclamation which Miss Moore puts in the mouth of the Jewish scribe, "Why was my prayer accepted? Why did heaven in anger hear me when I asked a son?"

For the *Intelligencer*.

A MOTHER'S LAMENT OVER A DRUNKEN SON.

Alas! my dear, my noble boy,
Thy mother's pride, her hope, her joy,
Oh! thou hast dimm'd her setting sun,
Alas! my child, what hast thou done?

She nursed thee in thy life's bright morn,
And Oh! that day when thou wast born,
She fondly hoped that thou would'st be
Reward for all her care of thee.

Misguided boy! Oh, would to God
That thou had'st slept beneath the sod,
Ere thou had'st learned the downward way—
Ere thou had'st seen thy manhood's day.

Oh! had'st thou yielded up thy breath,
A babe,—sure then had been thy death
A blessing in thy mother's cup,
Though hard it were to give thee up.

JUNIO.

RULES FOR MECHANICS, MERCHANTS, &c.

I must keep a debt and credit account of all my transactions, never depending on my memory for the correctness of a single pecuniary matter.

I must not feel above my business.

I must be punctual in all my engagements.

I must always begin the day with God, and worship God twice a day in my family, whatever be the pressure of business.

I must be polite and obliging to my customers.

I must not urge upon children and the poor such quantities or kinds of goods and wares as are unsuited to their judgment and condition in life.

I must not encourage lounging about my shop or store.

NURSERY MAXIMS.

When a child wants that which it should not have,

or is unwilling to do as the parent says, and begins to fret, a decided word spoken in kindness but with authority, hushes and quiets the child at once, but a half yielding and half unyielding method only frets and teases the child, and if denied and made to obey, ends in a cry.

It is seldom well to let the child "cry it out" as the saying is. If put into a corner or tied to your chair, it should not be to cry and make a noise. Indeed crying from anger or disappointment should never be allowed. A child soon discovers that its noise is not pleasant and learns to take revenge in this way. If allowed to "vent their feelings" when children, they will take the liberty to do so when men and women.

Never allow a child to cry or scream on every slight occasion, even if hurt, and much less when by so doing it gratifies a revengeful or angry spirit. This should be especially guarded in infants of 10, 12 or 18 months old, who often feel grieved or provoked when a thing is denied or taken from them.

Never reprove a child severely in company, nor make light of their feelings, nor hold them up to ridicule.

Never try to conceal any thing which the child knows you have, but by their own conduct teach them to be frank and manly and open—never hiding things in his hand nor slyly concealing himself or his designs.

Kindness and tenderness of feelings towards insects, birds, and the young even of such animals as should be killed if old (excepting poisonous ones), are to be carefully cherished.

I am pleased with such children as allow those roses and other flowers that blossom on the Sabbath, to remain on the tree to praise their Maker in their own beauty and sweetness. "This is the incense of the heart, whose fragrance smells to heaven."

Much is said about winning souls to Christ, but I see nothing in the Bible about driving them. This should be ever kept in mind in the management of children. Every thing like severity or constraint defeats the very objects in view.

Always speak of the Sabbath, of religion and of death in such a way as to show that you consider them desirable, or subjects of happy meditation, and show by all you do that the Sabbath and religion are your great delight, and that death is the gate to heaven—and dying only going home.

The natural heart is always ready to rise against the truth, and especially when spoken so plainly as to be capable of a personal application, and more especially when there is a direct address. Of course when children are addressed in strong and alarming language, one of two things is certain—viz. they will be convicted and overcome, or they will resist and harden themselves. In order to secure the former, parents or guardians should always take the part of the exhorter or preacher, and if the language has been harsh they should word the important truth in more mild and winning language, but be careful to make the child feel that what was said is true or contains an important truth, and intended for the salvation of the soul, and must be attended to. This secures the parents co-operation and prayers—and the blessing of God. But if the parent feels hurt, thinks the child abused, and takes its part, the blessing is lost.

PRESIDENT EDWARDS' RESOLUTIONS.

Resolved, to study the scriptures so steadily, constantly and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same.

Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

Never to say any thing at all against any body,

but when it is perfectly agreeable to the highest degree of Christian honor of, and love to mankind; to the lowest humility, and deepest sense of my own faults and failings; and to the golden rule; and often, when I have said any thing against any one, to bring it to the test of this resolution, and try it strictly by it.

Resolved, to be strictly and firmly faithful to my trust, that that in Prov. 20: 6, *A faithful man who can find?* may not be partly fulfilled in me.

Resolved, always to do what I can towards making, maintaining, and establishing peace, when it can be done without overbalancing detriment in other respects.

Resolved, in narrations never to speak any thing but pure and simple verity.

Resolved, whenever I so question whether I have done my duty, that my peace and calm is thereby disturbed, to set it down, and also how the question was resolved.

Resolved, never to speak evil of any, except I have some particular good call for it.

Resolved, to inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; and so at the end of every week, month, and year.

Resolved, never to speak any thing that is ridiculous, or matter of laughter, on the Lord's day.

Resolved, never to do any thing that I so much question the lawfulness of, as that I intend, at the same time, to consider and examine afterwards, whether it be lawful or not; except I as much question the lawfulness of the omission.

Resolved, to inquire every night before I go to bed, whether I have acted the best way I possibly could, with respect to acting or thinking.

Resolved, to ask myself, at the end of every day, week, month, and year, wherein I could possibly, in any respect, have done better.

Resolved, frequently to renew the dedication of myself to God, which was made at my baptism; and which I solemnly renewed when I was received into the communion of the church.

Resolved, never henceforward, till I die, to act as if I were any way my own, but entirely and altogether God's; agreeably to what is to be found in my Diary of June 12.

That no other end but religion shall have any influence at all, in any of my actions; and that no action shall be, in the least circumstance, any otherwise than the religious end shall carry it.

TRUSTING IN GOD.

We remember being interested and profited by the reading of the following narrative some years since, and think that incidents so illustrative of a kind Providence, should be extensively published. We thank our brother of the N. E. Spectator, for again giving it circulation.

In the city of Bath, (Eng.) lived a barber, who made a practice of following his ordinary occupation on the Lord's day. As he was pursuing his morning's employment, he happened to look into some place of worship, just as the minister was giving out his text, "Remember the Sabbath day to keep it holy." Exod. xx. 8. He listened long enough to be convinced that he was constantly breaking the laws of God and man, by shaving and dressing his customers on the Sabbath. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister, who advised him to give up Sunday dressing, and worship God. He replied, that beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. At length, after many a sleepless night spent in

weeping and praying, he was determined to cast all his care upon God, as, the more he reflected, the more his duty became apparent. He discontinued Sunday dressing, went constantly and early to the public services of religion, and soon enjoyed that self-gratulation, which is one of the rewards of doing our duty, and that peace of God, which the world can neither give nor take away. The consequences he foresaw actually followed. His genteel customers left him, and he was nicknamed a puritan or methodist. He was obliged to give up his fashionable shop; and in a few years became so reduced, as to take a cellar under the old market-house, and shave the common people.

One Saturday evening between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the ostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, as he did not like to violate the Sabbath. This was touching the barber on a tender chord; he burst into tears, asked the stranger to lend him a half penny to buy him a candle, as it was not light enough to shave him with safety. He did so, revelling in his mind the extreme poverty to which the poor man must be reduced.

When shaved, he said, there must be something extraordinary in your history, which I have not now time to hear. Here is half-a-crown for you; when I return, I will call and investigate your case. What is your name?

William Reed, said the astonished barber.

William Reed! echoed the stranger: William Reed! by your dialect you are from the west?

Yes, sir; from Kingston, near Taunton.

What was your father's name?

Thomas.

Had he any brother?

Yes, sir, one, after whom I was named; but he went to the India, and, as we never heard from him, we suppose him to be dead.

Come along, follow me, said the stranger; I am going to see a person, who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him, whom you say you are, I have glorious news for you: your uncle is dead, and has left an immense fortune, which I will put you in possession of, when all legal doubts are removed.

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity, and told him that he had advertised him in vain. Providence had now thrown him in his way, in a most extraordinary manner, and he had much pleasure in transferring many thousands pounds to a worthy man, the rightful heir of the property.

This was man's extremity God's opportunity. Had the poor barber possessed one half-penny, or even had credit for a candle, he might have remained unknown for years; but he trusted God, who never said, "Seek ye my face in vain."

The trials of life may be compared to a great bundle of faggots, far too large for us to lift. But God does not require us too carry the whole at once; he mercifully unties the bundle, and gives us first one stick which we are to carry to-day, and then another which we are to carry to-morrow, and soon. This we might easily manage if we would only take the burden appointed for us each day. But we choose to increase our trouble, by carrying yesterday's stick over again to-day, and adding to-morrow's burden to load before we are required to bear it.

MR. FINNEY'S LECTURES ON CHRISTIAN DUTY. LECTURE IX.

Abridged from the Evangelist.

TEXT.—For godly sorrow worketh repentance unto salvation, not to be repented of; but the sorrow of the world worketh death.—2 CORINTHIANS, vii. 10.

In this chapter the apostle refers to another epistle to the church at Corinth, on a certain subject in which they were greatly to blame. He speaks here of the effect it had in bringing them to true repentance. They sorrowed after a godly sort. This was the evidence that their repentance was genuine.

In the verse which I have taken for my text, he speaks of two kinds of sorrow for sin, one working repentance unto salvation, the other working death. He alludes to what is generally understood by two kinds of repentance. And this is the subject of discourse to-night.

TRUE AND FALSE REPENTANCE.

In discoursing on the subject, I design to show

I. What true repentance is :

II. How it may be known :

III. What is false and spurious repentance :

IV. How it may be known.

It is high time professors of religion were taught to discriminate much more than they do in regard to the nature and character of various exercises on the subject of religion. Were it so, the church would not be so overrun with false and unprofitable professors.

I. I am to show what is true repentance.

It involves a change of opinion followed by a corresponding change of feeling towards sin.

First, There must be a change of opinion in regard to sin.

1. A change of opinion in regard to the nature of sin.

Impenitent sinners may look at sin and see that it will ruin them, because God will punish them for it. But after all, it appears in itself desirable. If it could end in happiness, they never would think of abandoning it. But to the other it is different; he looks at his own conduct as perfectly hateful. He looks back upon it and exclaims, "How hateful, how detestable, how worthy of hell, such and such a thing was to me."

2. A change of opinion of the character of sin as it respects its relation to God.

Sinners do not see why God threatens sin with such terrible punishment. When they are strongly convicted they see it differently, and so far as opinion is concerned, they see it in the same light as a Christian does, and then they only want a corresponding change of feeling to become Christians. Mark then; There may be a change of opinion without repentance, but no genuine repentance without a change of opinion.

3. A change of opinion in regard to the tendencies of sin.

Before, the sinner thinks it utterly incredible that sin should have such tendencies as to deserve everlasting death. He may be fully changed, however, as to his *opinions* on this point without repentance, but it is impossible a man should truly repent without a change of opinion.

4. A change of opinion in regard to the desert of sin.

The careless sinner has almost no right ideas, even so far as this life is concerned, respecting the desert of sin. Suppose he admits in theory that sin deserves eternal death, he does not believe it. If he believed it, it would be impossible for him to remain a careless sinner. But the truly awakened and convicted sinner has no more doubt of this than he has of the existence of God.

Secondly. In true repentance there must be a corresponding change of feeling.

The change of feeling respects sin in all these particulars, its nature, its relations, its tendencies, and its deserts. The individual who truly repents not only sees sin to be detestable and vile and worthy of ab-

horrence, but he really abhors it and hates it in his heart.

The Christian views it as to its nature, and simply feels abhorrence. But when he views it in relation to God, then he feels like weeping, the fountains of his sorrow gush forth.

When he views sin in its tendencies, it awakes up a vehement desire to stop it, and to save people from their sins, and roll back the tide of death.

He feels right, as to the desert of sin. Instead of thinking it hard, or severe, or unkind in God, that incorrigible sinners are sent to hell, he is full of adoring wonder that he is not sent to hell himself, and that this whole guilty world has not long since been hurried down to endless burnings. And when he thinks of such sinners being saved, he feels a sense of gratitude that he never knew any thing of till he was a Christian.

II. I am to show what are the works or effects of genuine repentance.

I wish to make it so plain to your minds, that you can know infallibly whether you have repented or not.

1. If your repentance is genuine, there is in your mind a conscious change of views and feeling in regard to sin.

Of this you will be just as conscious as you ever were of a change of views and feelings on any other subject. Now, can you say this?

2. Where repentance is genuine, the disposition to repeat sin is gone.

If you have truly repented, you do not now abstain from it through fear, and to avoid punishment, but because you hate it. How is this with you?

3. Genuine repentance worketh a reformation of conduct.

I take this to be the idea chiefly intended in the text, where it says, "Godly sorrow worketh repentance."—Now let me ask you, are you really reformed? Have you forsaken your sins?

4. Repentance, when true and genuine, leads to confession and restitution.

The thief has not repented while he keeps the money he stole. If you have cheated any one, or if you have injured any one and do not set about it to undo the wrong as far as in you lies, you have not truly repented.

5. True repentance is a permanent change of character and conduct.

The text says it is repentance unto salvation, *not* to be repented of. The individual who has truly repented has so changed his views and feelings, that he will not change back again, or go back to the love of sin. Bear this in mind now, all of you, that the truly penitent sinner exercises feelings of which he never will repent. The text says it is "unto salvation." It goes right on, to the very rest of heaven. The very reason why it ends in salvation is because it is such as will not be repented of.

And here I cannot but remark, that you see why the doctrine of the Saint's Perseverance is true, and what it means. True repentance is such a thorough change of feelings, and the individual who exercises it comes so to abhor sin, that he will persevere of course, and not go and take back all his repentance and return to sin again.

III. I am to speak of false repentance.

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1. It is not founded on such a change of opinion as I have specified to belong to true repentance.

A person may see the evil consequences of sin in a worldly point of view,—that it will greatly affect his character or endanger his life, and this may fill him with fear and distress.

2. False repentance is founded in selfishness.

It may be simply a strong feeling of regret that he has done as he has, because it makes him miserable, or exposes him to the wrath of God, or injures his family or his friends, or because it produces some injury to himself in time or in eternity. All this is pure selfishness.

(V. I am to show how this false or spurious repentance may be known.

1. It leaves the feelings unchanged.

It leaves unbroken and unsubdued the disposition to sin in the heart. He abstains from it, not from abhorrence of it, but from dread of the consequences of it.

2. It works death.

It leads to hypocritical concealment. The individual who has exercised true repentance is willing to have it known that he has repented, and willing to have it known that he was a sinner. He who has only false repentance, resorts to excuses and lying to cover his sins, and is ashamed of his repentance. How is it with you? Are you ashamed to have any person talk with you about your sins? Then your sorrow is only a worldly sorrow, and worketh death.

3. False repentance produces only a partial reformation of conduct.

Observe that young convert. If he is deceived, instead of being tremblingly alive to sin every where, and quick to detect it in every thing that is contrary to the spirit of the gospel, he is perhaps, strict and quick-sighted in regard to certain things, but loose in his conduct and lax in his views on other points, and very far from manifesting a Christian spirit in regard to all sin.

4. Ordinarily, the reformation produced by false sorrow is temporary even in those things which are reformed.

The reason is, the disposition to sin is not gone, it is only checked and restrained by fear; this you see every where in the church. They love to call it getting cold in religion, and backsliding, and the like, but the truth is, they always loved sin, and when the occasion offered, they returned to it, as the sow that was washed to her wallowing in the mire.

I want you should understand this point thoroughly.

Here is the foundation of all those fits and starts in religion, that you see so much of. People are awakened and convicted, and by and by they get a hope and settle down in false security, and then away they go. Perhaps they may keep so far on their guard as not to be turned out of the church, but the foundations of sin are not broken up, and they return to their old ways. The woman that loved dress loves it again, and gradually returns to her gewgaws. The man that loved money loves it yet, and soon slides back into his old ways.

5. It is a forced reformation.

The reformation of one who has true repentance is from the heart; he has no longer a disposition to sin. He actually finds that "Wolom's ways are ways of pleasantness, and all her paths are peace."

But this spurious kind of repentance is a legal repentance, the result of fear and not of love; a selfish repentance, any thing but a free, voluntary, hearty change from sin to obedience.

6. This spurious repentance leads to self-righteousness.

The individual who has this repentance may know that Jesus Christ is the only Saviour of sinners, and may profess to believe on him and to rely on him for salvation, but after all, he is actually placing ten times more reliance on his reformation than on Jesus Christ for his salvation.

7. It leads to false security.

They felt sorrow, and then they got relief and felt better, and now they expect to be saved by Christ, when their very consciousness will teach them that they have never felt a hearty reliance on Christ.

8. It hardens the heart.

If he has strong emotions of conviction, and his heart does not break up and flow out, the fountains of feeling are more and more dried up, and his heart more and more difficult to be reached. Take a real Christian, one who has truly repented, and every time you bring the truth to bear upon him so as to break him down before God, he becomes more and more mellow, and more easily affected, and excited, and melted, and broken down under God's blessed word, so long as he lives—and to all eternity.

9. It sears the conscience.

Each repeated season of conviction makes the real Christian more and more watchful, and tender, and careful, till his conscience becomes like the apple of his eye, so tender that the very appearance of evil will offend it. But the other kind of sorrow, which does not lead to hearty renunciation of sin, leaves the heart harder than before, and by and by sears the conscience as with a hot iron. This sorrow worketh death.

10. It rejects Jesus Christ as the ground of hope.

Depending on reformation and sorrow, or on any thing else, it leads to no such reliance on Jesus Christ; that the love of Christ will constrain him to labor all his days for Christ.

11. It is transient and temporary.

This kind of repentance is sure to be repented of. By and by you will find such persons becoming ashamed of the deep feelings that they had. They do not want to speak of them. They perhaps buried about in time of revival, and appeared as much engaged as any body. But now the revival is over, and you find them changing back, and ashamed of their zeal. They in fact repent of their repentance.

REMARKS.

1. We learn from what has been said, one reason why there is so much spasmodic religion in the church.

They have mistaken conviction for conversion, the sorrow of the world for that godly sorrow that worketh repentance unto salvation, not to be repented of.

2. We see why sinners under conviction feel as if it was a great cross to become Christians.

They do not understand that true repentance leads to an abhorrence of those things that were formerly loved. Sinners do not see that when their young friends become true Christians, they feel an abhorrence for their balls and parties, and sinful amuse-

aments and follies, that the love for these things is crucified.

3. Here you see what is the matter with those professing Christians who think it a cross to be very strict in religion.

It shows that they love sin still, and will go as far as they dare in it. If they were true Christians, they would abhor it, and turn from it.

4. You see why some know nothing what it is to enjoy religion.

Instead of rejoicing in every opportunity of self-denial, and rejoicing in the plainest exhibitions of truth, it is a great trial to them to be told their duty. The plain truth distresses them. Why? Because their hearts do not love to do their duty. If they loved to do their duty, every ray of light that broke in upon their minds from heaven, pointing out their duty, would be welcomed, and make them more and more happy.

5. You see why many professed converts, who have had very deep exercises at the time of their conversion, afterwards apostatize.

They had deep convictions and great distress of mind, and afterwards they got relief and their joy was very great, and they are amazingly happy for a season. But by and by they decline, and then they apostatize. Some, who do not discriminate properly between true and false repentance, and who think there cannot be such deep exercises without divine power, call these cases falling from grace. But the truth is, they went out from us because they were not of us. They never had that repentance that kills and annihilates the disposition to sin.

6. See why backsliders are so miserable.

Perhaps you will infer that I suppose all true Christians are perfect, from what I said about the disposition to sin being broken up and changed. But this does not follow. There is a radical difference between a backslidden Christian and a hypocrite who has gone back from his profession. The hypocrite loves the world, and enjoys sin when he returns to it. He may have some fears and some remorse, and some apprehension about the loss of character; but after all, he enjoys sin. Not so with the backslidden Christian. He loses his first love, then he falls a prey to temptation, and so he goes into sin. But he does not love it; it is always bitter to him; he feels unhappy and away from home.

7. You see why convicted sinners are afraid to pledge themselves to give up their sins.

They tell you they dare not promise to do it, because they are afraid they shall not keep the promise. There you have the reason. *They love sin.*

8. See why some professors of religion are so much opposed to pledges.

It is on the same principle. They love their sins so well, they know their hearts will plead for indulgence, and they are afraid to promise to give them up. Hence many who profess to think they are Christians, refuse to join the church.

9. Those sinners who have worldly sorrow, can now see where the difficulty lies, and what is the reason they are not converted.

Their intellectual views of sin may be such, that if their hearts corresponded, they would be Christians. And perhaps they are thinking that this is true repentance. But if they were truly willing to

give up sin, and all sin, they would not hesitate to pledge themselves to it, and to have all the world know that they had done it.

THE OCEAN.

In both my passages across the Atlantic, one thing, which I do not recollect to have ever noticed any where, made a deep impression on my mind. I seemed to myself, in some sense, to be, not in time, but eternity. I knew we were going rapidly on, for the impetuous waters over the sides of the ship, and the log-line, and the chronometer, and the quadrant, all told me so; and yet we seemed to stand still in the centre of a great circle. Night came and went, and came and went; but there we were, apparently without the least change of position—for there was nothing visible with which to compare our progress. I lay down and rose up in the same place. I went upon deck in the morning, and looked round upon the ship, upon the great circle, and up to the silent and solemn vault over our heads. At evening I left all things just as I found them; and the next day, when I again found myself looking abroad, it was from the same deck, upon the same great circle, and up to the same high and solemn vault. No shore—no land—and no light-house—no change! Thus days and weeks roll on, and nothing seems to move at all.

And what to me was if possible, still more impressive, the opposites of long and short duration, seemed to be brought together. Each waking hour passed slowly and heavily away. Every day, taken by itself, seemed much longer than upon land, and yet, the weeks were surprisingly short. The Sabbath came and went, and when another came, I could not realize that any thing like a week had rolled over our heads. The twenty-five days that we were at sea, oh they were long enough for fifty, as they passed; but in looking back upon them, they were only 'an inch or two of time,' for we had almost no change of scene or incident, to keep them distinct or separate in our minds, when they were gone.

Eternity—fathomless, shoreless, mysterious eternity! We shall all soon be in the centre of that awful illimitable circle—never, never to change our place! Will it be to look out upon the sea of glass, clear as chrysal, and up to the throne of God and the Lamb, or will it be to buffet the billows of Almighty wrath without hope and without end?

Dr. Humphreys's Tour.

For the *Intelligencer*.

CHRISTIAN UNION.—No. 5.

Terms of Denominational Union.

In the last number on this subject, the following terms of Denominational Union were submitted to the consideration of the friends of Christ, as being in the opinion of the writer, the only correct and substantial basis of such union; namely:

1. A mutual recognition of each others claims to the character of Christian churches having valid ordinances.

2. A mutual concession to each other of the right to hold and teach in all proper methods and places, and at all proper times, their own peculiar sentiments and usages, without giving offense to sister churches.

As far as an agreement can be obtained in these articles, Denominational Union can be carried. No farther. As extensively as Denominational Union can be promoted on this basis, it will be firm and effective to all the legitimate purposes of such union. Between churches and denominations which cannot unite in a hearty assent to those articles in respect to each other, one jot or tittle of Denominational Union cannot exist. The attempt to produce it in such a case is absurd.

A Christian church or denomination consists of a number of Christians united in embracing particular articles of faith, and in upholding and practicing particular modes of divine worship. As long as any body of professing Christians hold the vital principles of the Christian faith, and practice the substantial modes of divine worship as required in the Scriptures, they are entitled to the denomination of a Christian church. It is not necessary that an individual should be perfect, in order to be a Christian, nor that a community should be

absolutely unerring in their faith, discipline, and modes of divine worship, in order to constitute them a Christian community; or a section of the catholic church of Christ.

A church may embrace some errors in doctrine, and yet hold in the main to the great system of Evangelical Truth, and experience its sanctifying influence. If so, it is a branch of the true church. It is connected with the true vine and all its fruits of piety flow from that connection. For the Saviour says expressly; John xv. 6. "If a man abide not in me, he is cast forth as a branch and is withered." V. 5. "He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Those churches, therefore, which, notwithstanding some doctrinal errors, hold so far to the truth which God has made an instrument of sanctification to believers, as to be sanctified; and thus exhibit the fruits of the Spirit in their lives, are branches of the true church, and ought to be acknowledged as such. Their errors, however unfortunate or even injurious, do not destroy their ecclesiastical character; for whom God accepts and blesses with the effusions of His Spirit, producing in them the fruits of righteousness, we have no right to reject. "A tree is known by its fruits. Men do not gather grapes of thorns or figs of thistles." The branch that bears grapes is proved to be a vine by its products in the absence of all other evidence establishing its claim to that character.

A community of Christians may fall into some errors in respect to some of the modes of divine worship, and be a Christian community still. Why not? The best are liable to err in other respects. Why should it be supposed necessary for a man to be infallible here and here only? Are the instructions of the Bible so explicit respecting every part of divine worship, as to preclude all mistake among the pious? Certainly not. The pious, even the enlightened pious, do fall into mistakes of this kind, as is obvious from existing diversities of faith and practice.

But is the least error in respect to any of the modes of divine worship fatal? Has God made any declaration of this kind? No, not any. Neither may we lawfully assume a position on this momentous subject, and our purity of revelation in which we are not sustained by the word of God.

AMBROSE.

CHARITY.

BY MRS. SIGOURNEY.

—Teach us your self-denial—we who strive
To pluck the mote out of our brother's creed,
Till Charity's forgotten plant doth ask
The water-drop, and die. With zeal we watch
And weigh the doctrine, while the spirit 'scapes;
And in the carving of our common-seeds,
Our metaphysical hair-splitting, fail
To note the orbit of that star of love
Which never sets.

Yea, even the heathen tribes
Who from our lips, amid the chaos dark,
First heard the "fat lux"—and joyous came
Like Lazarus from his tomb, do wider'd ask
What guide to follow; for they see the men
They took for angels, warring in their paths
For Paul and for Apollos, till they lose
The certainty that they are one in Christ—
That simple clue, which through life's labyrinth
Leads to heaven's gate.

Each differing sect, whose base
Is on the same pure word, doth strictly scan
His neighbor's superstructure—point and arch—
Buttress and turret—till the hymn of praise,
That from each temple should go up to God,
Sinks in the critic's tone. All Christendom
Is one eternal burnishing of shields,

And girding on of armor. So the heat
Of border warfare checks Salvation's way.
The free complexion of another's thought
Doth militate against him, and those shades
Of varying opinion and belief,
Which sweetly blended with a skill of love,
Would make the picture beautiful, are blam'd
As features of deformity.

We toil

To controvert—to argue—to defend,
Camping amid imaginary foes,
And vision'd heresies. Even brethren deem
A name of doctrine or a form of words
A deuse partition wall—the Christ hath said,
"Set that ye love each other."

So come forth,

Ye, who have safest kept that Saviour's law
Green as a living germ within your souls.
Followers of Zinzendorf, stand meekly forth,
And with the gentle panoply of love,
Persuade the sister Churches to recall
Their wasted energies, and concentrate
In one bright focal point, their quenchless zeal,
Till from each region of the darken'd globe
The everlasting Gospel's glorious wing,
Shall wake the nations to Jehovah's praise.

For the Intelligencer.

THE PROFANE SWEARER

IS AN IGNORANT FELLOW.

There may be exceptions to this, as there are to most general statements. But the exceptions in this case are very few. Go through the whole circle of your acquaintance, and you will find, with very few exceptions, that profane swearers are persons of but little intelligence. Go through our whole community, and be conversant with our statesmen, and judges, and attorneys, and physicians, and philosophers, and professors, and teachers, and scholars who have made any considerable proficiency, and how seldom will you find one addicted to this vulgar habit. Make a still wider survey; go among our merchants, and mechanics, and farmers, and wherever you find men of much intelligence,—acquired either by intercourse with the intelligent, or by reading, although you will oftener meet with the swearer than you did in your first tour of observation, yet among the more intelligent of these classes of community seldom will the profane swearer be found. But as you descend in the scale, and get down among those whose knowledge is circumscribed within the limits of their petty every day affairs, the number increases, until you have got down to the last specimens of humanity;—to the connecting link between the human and brute species. We shall not be understood to say that all the ignorant are profane. No, we sometimes find ignorance associated with much moral worth; the cottage of ignorance is sometimes the abode of virtue and real piety. Nor shall we be understood to say that the intelligent and learned never swear. We have admitted that such cases exist. We sometimes find depravity in this disgusting form even among the learned. But we wish to be understood as saying,—what a candid investigation will prove to be true,—that the great proportion of those addicted to this habit are possessed of very little intelligence;—that with very few exceptions the proposition is true that the profane swearer is an ignorant fellow. Such is the matter of fact, that will bear the trial of examination.

Not only is it true that these two things are found in this close alliance, but the reason is apparent why they are thus united:—the want of intelligence is a very important cause of this vulgar habit. Where there is a paucity of idea and a poverty of language, so that the stupid fellow knows not what to say, he thinks to push

himself into notice, and make himself of some consequence by copiously intermingling his meager sentences with horrid and startling oaths. Not unfrequently when a company of this class of fellows are together, will almost the entire amount of their noise consist of their silly and disgusting profanity, with scarcely the communication of a single idea;—too ignorant to say any thing but just to deal out the set phrases of their silly profanity.

But our object in this brief article was not to point out the causes of profanity, but simply to make a statement of the fact that **THE PROFANE SWEARER IS AN IGNORANT FELLOW.**

WEST INDIA EMANCIPATION.

A few days since we had the pleasure of a call from an old and respected acquaintance, formerly a respectable attorney in Vermont, now a merchant in the island of Barbadoes, where he has resided most of the time since September, 1834. His character, as a Christian, and a man of observation, renders his remarks and statements worthy of entire confidence. We took some notes of his conversation, during the hour that he had to spare to us, between the time of his arrival here and his departure to visit his family, after so long a separation; and from these notes we have prepared the following sketch, every particular of which corresponds, we believe, with the statements he made.

The island of Barbadoes is one of the most populous portions of the earth. The inhabitants are reckoned to be at least 120,000, on an island not more than 21 miles long and 12 broad at the extremity. Of these, it is estimated that 80,000 were slaves, before the abolition act took effect, August 1, 1834, and 20,000 free people of color. The colonial legislature of Barbadoes did not fully emancipate their slaves, as was done in Bermuda and Antigua, but adopted the apprenticeship system with all its absurdities and injustice to the emancipated slaves. The system of apprenticeship had been in operation nearly a year and a half, when our informant left the island. Many of the masters are now voluntarily emancipating their apprentices, and such is the progress of this, that it is probable nearly all will be made wholly free before the expiration of the legal apprenticeship. Intelligent men now generally admit that it would have been better for the island if the emancipation had been immediate and unconditional at first.

As to the effects of emancipation upon the public safety, they now laugh at the idea of fear. They are talking of reducing their military force. Ask them if they are not afraid the blacks will rise and cut their master's throats, and they reply, "What should they do that for, when they have got all they wanted?" The free blacks are organized into militia.

Many who opposed the abolition of slavery, step by step, to the last, are now in favor of it. They say it has been a good thing for the island: All their fears in regard to evil consequences have been disappointed.

The capital, Bridgetown, is very populous, the inhabitants from 10 to 20 thousand, but our informant had never known sufficient disturbances to occasion a person to walk 40 rods to see it. There is vice enough, to be sure, but no combination of the vicious to disturb the public peace. He could lie down to sleep there, out of doors, as quietly as in any place in New England.

There is no general complaint of the want of la-

bor. The crops are got in as usual. The blacks will work for pay, on their own day, and extra hours, as readily and as much as ignorant and depraved white people would do when paid for it. They act just as other people would do in similar circumstances. It is a common remark that a negro goes of an errand quicker, and loiters less, now he is paid, than when he was a slave.

As to the fear that abolishing slavery will lead to amalgamation, our friend avers that it operates precisely the other way, to separate the two races. Amalgamation has had its full run there, under the reign of slavery. You may go into a church now, and see 250 persons at a time, of whom you cannot determine confidently whether they are white or colored. It has been a common thing there for white men to keep colored women. Even married men did it. Every body says this is becoming now far less common, and the colored women are now getting colored husbands.

The aversion between the blacks and whites is dying away, and they meet at church and in business, as if there were no difference. Our informant attended the anniversary of the Wesleyan Mission, at Bridgetown, where one of the speakers was the attorney general of the island, a most respectable and educated lawyer, and another a man of color, as black as could be. They sat on the platform together without disparagement, nor was there any thought of strangeness about it. About three-fourths of the congregation present were blacks.

The effect of abolition on the financial condition of the country is quite remarkable. Our informant says that real estate is rising, for the last six months has risen rapidly, in many instances has risen one third in a year. If persons had bought real estate two years ago, great fortunes might have been made. The consumption of dry goods has also wonderfully increased, and dealers in dry goods are making fortunes. The negroes now dress like other people. Some years ago, if a colored woman had been seen in the street wearing a straw bonnet, it would have been almost a signal for a mob. Now they dress as well as any people of their standing.

The imports generally are doubled. A very great increase has taken place in the importation of American productions. The blacks begin to live like human beings. The importations were never so great as the last year.

The change of feeling on the subject of abolition is entire. Our friend was surprised on his first arrival to hear the subject so freely spoken of immediately after the act took effect. He supposed he should have to talk carefully and in whispers, as at the south. The papers are beginning to publish in favor of the act. While it was talked of, the people and the papers were violent and furious against it. After the First of August, seeing no disturbance, they began to congratulate each other. Now they are coming round entirely, and already begin to reproach America for continuing the system of slavery. This change does not seem to have arisen from any new views of slavery as a sin; but from what they see of the effects of abolition they are satisfied that it is a great benefit. And they say it will come to the same result in America, whenever abolition takes place. Said our friend, "I felt ashamed of my country, to hear it reproached for

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the absurdity and inconsistency and sin of slavery, could make no reply. Here, among our own people, one does not feel it so much; but when we get abroad, we feel it keenly."

It is not the case that the negroes became impudent towards the whites, in consequence of emancipation. On the contrary, it is universally said that they are more civil than they used to be.

In short, one only needs to see the West Indies, to be convinced of the safety and utility of abolishing slavery. The experiment of emancipation has already gone on long enough to prove that negroes are like other people; if you give them their rights they are grateful, and have sense enough to see that it is now for their interest to support the laws, and that if they make disturbance they punish only themselves.

N. Y. Evangelist.

We should hardly dare to trust to a philosophy which would authorise us, from a statement like the foregoing, however authentic, to leap at once to the conclusion that it would be safe, and is expedient to abolish slavery totally and immediately here. We may not see the bearings of all the circumstances connected with the two cases, so as to judge that because it is safe in the one, it would therefore certainly be safe in the other. Nor, perhaps, has there sufficient time elapsed since the change in the West Indies, to decide what will be the ultimate result.

But while on so important a subject we would not adopt conclusions hastily, yet as candid men, and not wholly committed to a party, and so blinded as not to see any light which may be reflected from any other quarter of the heavens but our own, we ought to look at such facts, and keep our minds open to conviction, and be influenced by evidence, from whatever quarter it may come. There are consequences depending upon a right decision of this subject, too fearfully important to our country, to make it safe to be so committed to a party as to adopt every thing advanced by one side, and reject every thing that comes from the other. If there is not candor and Christian principle enough in the community, impartially to discuss this subject and come to a just decision, then we may as well sit down, reckless of the future, and slumber as well as we can over the muttering and heaving volcano. Opposing parties, on any subject, will never force each other into harmonious sentiment and united effort, by mutual misrepresentations and violent recriminations.

HOW SWEET IS LIBERTY.

A vessel having on board the wives and children, and some other connections of thirty or forty planters, was wrecked between St. Kitts and Nevis. The husbands and fathers gathered upon the shore, and saw the vessel driving before the storm, at the mercy of the waves, until by and by it struck upon a rock. The next moment they expected it to go to pieces, and to see the waves close upon the dear objects of their solicitude. They got boats in readiness to go to their relief, but not a soul of them had the fortitude to volunteer to man them. Shrinking back themselves, they called upon the slaves to man the boats; but they refused. They then applied the lash, and the poor creatures lay down and groined, and would have suffered themselves to have been cut with whips until they had given up the ghost, before they

would have obeyed. At last one of the planters mounted a stump, and swinging his hat, cried out, "Liberty! Liberty!" At the sound of that word every slave started. He then proclaimed liberty for life to every one who would quit the boats. It was no sooner said than done. Three boats were manned at once. One of them had scarcely gotten from the shore, when it was met by a terrible wave, and dashed upon a rock, and all on board perished. Another, a little further out, was engulfed in the waves, and every soul was lost. The third one was hard by its side when it went down, and yet the brave fellows who manned it, with countenances fixed, steered straight for the vessel, bowing upon their oars as though nothing had happened to their comrades.

CONGREGATIONAL ASSOCIATION OF ILLINOIS.

A Convention of Congregational Churches recently met at Jackson, Ill., and recommended the following Constitution, Articles of Faith and Regulations for the adoption of the churches.

CONSTITUTION.

1. This association shall be called the Congregational Association of Illinois.

2. This association is formed on the principle, that believers entering into covenant with God and one another, to walk in the ordinances of the Gospel, constitute a church of Christ, and are vested with authority by the great head of the church to choose their own officers and exercise all that discipline his word requires.

3. All those churches, associations, and ministers, who adopt this constitution and articles of faith annexed, may belong to this association.

4. A delegation from the churches of this association, consisting of the pastor and one or more delegates from each church, shall meet annually on the first Thursday of November, at 2 o'clock P. M. The objects shall be to report the state of the churches, to act as an advisory council in cases of difficulty, to consult together in regard to the best mode of promoting the Redeemer's kingdom among us, and by our mutual prayers and sympathies to excite each other to greater activity in the service of the Lord. But in cases of discipline, only one delegate from each church, shall be considered a member of the council.

5. At any regular meeting of this association, when two or more ministers are present, they, together with two or more delegates from two or more churches, may license or ordain any brother they may deem qualified to preach the Gospel. Provided however that no man shall be licensed or ordained without the approbation of a majority of the ordained ministers present.

6. Ministers in all cases of discipline shall be amenable to a council composed of the ministers and delegates present, at any regular meeting of the association. But no minister shall be censured without the approbation of a majority of the ordained ministers present.

7. This constitution may be altered or amended at any annual meeting of the association, by a vote of two thirds of the members present.

ARTICLES OF FAITH.

1. We believe the scriptures of the Old and New

Testament: are the word of God and the only infallible rule of faith and practice.

2. That there is one only living and true God, subsisting in three persons, Father, Son and Holy Ghost, who are infinite, eternal and unchangeable in every divine perfection.

3. That man is a sinner and as such justly exposed to the penalty of the law of God. That all who repent of sin and rely on the atoning blood of our Lord and Saviour Jesus Christ, for pardon and acceptance with God, will be saved, and that those who do not will be finally lost.

4. That the influence of the Holy Spirit, is indispensable to make his truth effectual in the conversion of sinners and in the sanctification of Christians, and that this influence of the Spirit is perfectly consistent with the freedom of the creature.

5. That there will be a resurrection of the dead when God will judge the world by Jesus Christ, and the wicked will go away into eternal punishment, but the righteous into life everlasting.

REGULATIONS.

Any evangelical church may unite with this association and retain its own mode of church government, both as it regards its discipline of members and ministers; Provided there is nothing in its creed inconsistent with the articles of union of this association.

2. In our view the providence of God demands of us constant and prayerful effort for the conversion of souls, and we are willing to co-operate with all evangelical churches in this glorious work.

3. We will consider it our duty and privilege to unite with our pastors in holding protracted, or sacramental meetings in any place where desired, if in our view it is practicable, and there is a reasonable expectation of doing good.

4. The standing officers of this body shall be a moderator and clerk, to be chosen at the annual meeting.

The moderator shall call a special meeting of the association, at the request of one or more ministers or one or more churches.

SABBATH.

At a meeting of the inhabitants of the town of Cheshire, called for the purpose of taking into consideration the petition of John Potter and others, showing that the laws of this State in regard to the due observance of the Sabbath, or Lord's Day, are not regarded,—

Resolved unanimously, That in the opinion of this meeting, it is the duty of all men to observe the Sabbath or Lord's Day, as a day of rest from all labor, secular business and vain recreation, to be devoted both in public and private worship to the great God who created us, preserves, and has redeemed us.

Resolved, That whereas, by the blessing of God, we have had, and still have civil laws in existence, prohibiting the profanation of the Sabbath or Lord's Day, we will afford all suitable and proper aid and assistance to the public prosecuting officers of this town, in their endeavors to prevent the violations of wholesome and salutary laws.

Resolved, That the Secretary be instructed to request the editors of the several newspapers in New Haven to publish the doings of this meeting; and al-

so to cause a copy of said doings to be put up in the several public houses in this and the adjoining towns.

Wm. L. Foot, Chairman.

ELIHU YALE, Secretary.
Cheshire, Feb. 15th, 1836.

THE BLESSEDNESS OF GIVING.

Among the maxims of Him who "spoke as never man spake," we find this remarkable assertion; it is *more blessed to give than to receive.* And so important was this truth in the estimation of one of his apostles, that he gave it the most prominent place in his farewell address to the elders of Ephesus. The last sentence which fell from his lips, at his last affecting interview with them, was, "to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." It is so.

1. *Because it blesses the more important, the immortal part of man.* The same act of kindness which "delivers the poor that cry," conveys bliss to the soul of the benefactor, bringing home to his bosom peace of mind, in return for the bodily comfort which his kindness administers.

The aspirations of benevolent desire, are the very life and breath of the soul; a life which is cherished and sustained only by its appropriate acts of beneficence. The tree of life in the soul of man, stripped of its appropriate fruits and foliage, would die. *To love and to give,* are what God hath joined together. Before we can separate the practice of the one from the spirit of the other, we must reverse the laws of the moral universe.

2. *To give is the most blessed, because the joy is more elevated.* Giving imparts the joy of heaven; receiving, the joys of earth. In the one case, it is the happiness of an animal; in the other, that of a saint or angel of light. Filled with that love which opens wide the hand of charity, you are filled with joy, and peace, and heaven.

3. *"It is more blessed to give than to receive," because its effects are permanent.* The resources of earthly comfort are soon exhausted. "Whosoever drinketh of this water, shall thirst again." But the same act which confers temporary blessings on others, brings a lasting treasure, if performed in spirit and in truth, into the bosom of the benefactor. What to others are the evanescent showers of present comfort, are in his own bosom "a well of water springing up into everlasting life."

4. *It is more blessed to give than to receive, because it is pleasure without pain.* The recipient is blessed with relief from suffering. Before he can taste the pleasure of such relief, he must feel the anguish of want. But those rivers of pleasure which flow into the bosom of the benefactor, are connected with no such painful prerequisite. His joy is connected with sorrow, indeed, but not his own. Others weep—as it seems ordered in the providence of God—that he may have the unspeakable joy of drying up their tears, and assuaging their grief. The tear which he wipes from the eyes of human sorrow, is the balm of heavenly consolation to his own soul.

5. *"To give is more blessed than to receive," because the one is the blessedness of the creature; the other the blessedness of God himself.* "God is love,"—love which is constantly pouring out its streams of beneficence on the creatures of his power

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It is the perfection, the glory, and the felicity of Jehovah, that "he is good and doeth good continually, and his tender mercies are over all the works of his hands." In inviting us, his beneficiaries, therefore, to become benefactors, he is exalting us to the privilege of participating in his own peculiar glory and blessedness.

REMARKS.

1. *Is it thus blessed to give?* Then it is no less so to receive applications for charity. The effect of such applications, if met with alacrity, is to open the avenues of the heart, and pour into it the light, and life, and joy of heaven.

2. *Is it more blessed to give than to receive?* Then it is the part of the purest friendship, brethren, to urge the duty of giving, upon your consideration and practice. "We seek not yours, but you." In asking you to lend your liberal support to the cause of benevolence, we are only urging you to receive into your bosom the richest treasures which the munificence of heaven can provide. To hold our peace on this subject, would be the part of cold-hearted indifference to the welfare of man. The minister of Christ, who could do it, would be not only unfaithful to his Master, but unkind to his people.

3. *Is it thus blessed to give?* Then none should be excluded from a participation in this blessedness. It is unjust, it is cruel to do it. Every age and every condition should be admitted to the privilege. Here is a pure river of life, at which all may drink. It is equally the privilege of the poor and the rich. From the bliss thus imparted, the indigent are by no means to be excluded. Because deprived of many earthly comforts, are they also to be denied the enjoyment of a liberal and generous heart? The poor widow understood and asserted her privilege; and with her two mites procured a blessing for her so I, more valuable than all the wealth of India. Deny the poor this blessing? As well might we deny them the gospel, or access to a throne of grace.

4. *Is it more blessed to give than to receive?* Then the more liberal your benefactions, brethren, the richer the blessing which you secure. "He that soweth bountifully, shall reap also bountifully," while "he that soweth sparingly, shall reap also sparingly." The measure of our bliss is what we give, not what we receive. Would you draw rich supplies for your souls from the "treasures of grace?" You must be "rich in good works, willing to distribute."

5. *Is it more blessed to give than to receive?* Then the liberal giver is making the most profitable exchange, or investment of his property. He exchanges the perishable treasures of this world, for the "durable riches" of divine grace, "a treasure in the heavens which faileth not." He invests his property in the bank of heaven; which will not only yield him a valuable income in this life, but remain good, ages after all the wealth of this world shall have been annihilated. His benefactions are treasures entrusted to the care of One who "is able" and faithful "to keep that which is committed to him." He secures an insurance on his property against the universal conflagration of the last day, when the earth, and the works that are therein shall be burned up.

6. *Is it blessed to give?* 'Tis a consoling thought, as we look around on the vacant places of those who

have toiled with us in this labor of love, whom we shall meet no more below. There is a mournful pleasure in the reflection, that such sainted spirits as Mills, and Cornelius, and Wisner, whose highest joy it was to give both their substance and themselves, are now reaping the fruit of their toils and sacrifices, around the throne of God and the Lamb. There, too, we trust, our own beloved Hart and Tallmaage are now sitting, clothed in white robes, with crowns of glory on their heads; spirits that were wont, at former anniversaries, to aid us with their counsels, cheer us with their presence, and stimulate us with their example. "Fullness of joy" is now their portion. Their tears are wiped away. Their songs are sweet. Brethren, would your eyes see and your ears hear and your hearts feel what is there enjoyed? "Remember" that "it is more blessed to give than to receive." The successive departure of our fellow laborers, admonishes us, that our work also and labor of love on earth will soon be done.

From Goodman's Address.

WANTS OF THE HEATHEN.

The following is a part of a letter, received by the Society of Inquiry in Amherst College, from Rev. Ira Tracy, dated Singapore, May, 1835.

DEAR BROTHER,—"There is a great want of more missionaries at this station and in all the surrounding countries. We see people of a dozen nations daily, and none of them know nothing of the gospel, and others scarcely more than the name. On the west coast of Borneo, there are more than 200,000 Chinese accessible, and also multitudes of Malays on the surrounding islands. And so will all the heathen nations be accessible much faster than the church can give them the gospel. Borneo has been regarded beyond our reach, but within a few weeks a German missionary arrived here, and is now making in safety an exploring tour in Borneo. The Sultan has expressed his desire to have teachers come and reside with them, and has promised protection to teachers who visit his dominions. I refer more particularly to the city of Borneo. The people appear intelligent, sedate, energetic and receive books with all desirable eagerness. Most of them who come here can read, and they say even the women in great numbers can read. Thus would the Lord often make an open door if we were only ready to go in thereat. Come, dear brethren, the Lord will be with you and make you blessings to the heathen. It is a most blessed privilege to devote one's soul and body to such a work as long as life lasts. I would not exchange it for any station, nor all the stations of honor, happiness, wealth and glory that earth has for man. I feel more and more that it is the whole business of the entire church to save a perishing world in sin. Do you say there is danger, and point to the early deaths of Lyman and Munson? But such cases are very rare, and may be generally avoided. Besides, we must expect to meet danger in the warfare. If a man fall in battle, others are not wanting to fill his place. Oh, shame on us, then if we the blood-bought disciples of Jesus, have not moral courage enough to enlist under the banners of the great Captain of our salvation, and prove ourselves bold and faithful soldiers of the cross, even unto death?

FOREIGN TRACT DISTRIBUTION.

We have never seen the day when the claims of the American Tract Society, whether regard be had to foreign distribution, or the circulation of evangelical volumes, or the efforts of Tract visitors for the salvation of men, were more urgent, or the encouragements greater, than at the present time. Passing by the two latter points, while doors of usefulness in foreign and pagan lands are opened so wide that the Executive Committee have felt that \$35,000 is the least amount that the Society ought to attempt to raise and remit during the year ending April 15; more than \$20,000 of that sum remains yet to be received within little more than one month. Many, it is known, are now actively engaged in making collections; and we hope that no pas-

tor, whose congregation have not yet remitted their donation, will fail of adopting the most efficient measures to secure such a result without any delay. With spirited exertions the amount may be filled up. Let all immediately do what will give them most joy when they meet the now perishing heathen in the day of judgment and the object will be accomplished.

PREPARATION FOR THE MINISTRY.

The following was written to a relative, then a member of college, and by his permission, recently published in the Evangelist. The writer was early taken from his labors; but if life is estimated by the amount accomplished, he lived long. He studied and prayed and lived while preparing for the ministry, as he has here recommended. Let all who are about to enter the ministry be like him,—in prayer, in fasting, in serious meditation, in holy living—let all who have entered this holy profession thus live, and how greatly would the work of the world's conversion be hastened. Such is the ministry we need.

“JERUSALEM, Feb. 22, 1824.

My Dear Cousin and Brother in Christ,

For your very interesting letter of June 26, I sincerely thank you. I rejoice to learn that you have devoted yourself to the service of Christ, and are preparing to serve him in the Gospel Ministry.

To be a messenger—an ambassador from God Almighty to immortal souls, in the name of a crucified and divine Redeemer, on matters that relate to Heaven and Hell, is no small thing. But Christ, by his grace, can fit you for the work. Pray often and earnestly to him. Search your own heart; study human nature; be intimately acquainted with the work of the Holy Spirit, and the various exercises and fruits of grace. Give yourself to deep, profound study, to patient investigation, to holy meditation, to fasting, to communion with Christ and his disciples, to self-denial and holy living: thus may you hope to be made instrumental of saving souls.

According to the abilities that God has given you make progress in your studies, store your mind with solid and useful learning, and cultivate your intellectual powers to as high a degree as possible. Let not irresolution, nor useless company, nor light reading divert you from the strictest economy of your time, nor from those severer studies, which are necessary if you would be a thorough scholar, and a man of sound knowledge.

But, let me solemnly charge you, pursue your studies with all due regard to three things,—health, piety, and present usefulness. The long course of study preparatory to the Gospel ministry is too often permitted to break down the constitution; and many young ministers are consequently able to perform but little service in the cause of their divine master.

Never let classical studies, much less things of less consequence, interfere with the duties of the closet! The Church needs not merely an increase of numbers, but an increase of praying ministers.

I hope the time will never come, (till the millenium day arrives) in which the students of Middlebury College will endeavor to exert themselves, not only in college, but also in the town and in neighboring towns, for the salvation of sinners. Such exercises are not only useful in the conversion of souls, but are of incalculable use in preparing young men for the ministry. Human learning is useful, if consecrated.

But to know how to speak skillfully with inquiring souls; and to answer aright, and with spiritual wisdom, the cavils of infidels and the sophistries of opposers, is of incomparable worth.

God has given us intellect, that we may cultivate it, and use it in his service. But in order to become what ministers should be, I am persuaded that we have much more need of moral, than of intellectual cultivation, and I believe that as the millenium approaches, there will be a change in the whole system of education; and it

will be conducted more as if it were intended to raise up men for the service of Christ, and for holy action.

This change will probably be effected, not by any theoretical speculations, or discussions on the subject, but by the effusions of the Holy Spirit, and an increase of *piety* and practical religion among instructors and pupils.

I rejoice to hear of revivals in colleges. They should all be consecrated in fact, as that of Cambridge is in morals, “Christo et Ecclesie.”

You see that I have written very freely. I hope that some of my remarks may be of use.

Yours, in Christian love,

PLINY FISK.”

CHEERFULNESS IN SELF-DENYING LABORS.

The worthy brother, from whose first report we extract the following, was several years a very useful and respectable pastor of a church in Massachusetts; but the appeals which came to him on behalf of the west, induced him to offer his services as a missionary to the western and most destitute portion of the state of Ohio. He was accordingly appointed, and directed to a settlement where several individuals had earnestly applied for his services.

“I arrived here with my wife and six children, including all stops, in about four weeks from S. in New England, and we are now comfortably situated in our own log-house, our own sweet home. We have no shovel and tongs, no andirons, but plenty of wood—only one room, two chairs, two stools, and a table of my own making. I purchased some crops, yet nungathered when I arrived, and have thence a supply of potatoes and garden vegetables, a few bushels of buck-wheat, and eight or ten of corn, for which I paid \$15. We had money also, for a cow, which was invaluable to our little family, but the cow has since died. I had made arrangements, also, for the fitting up of a small framed house, had purchased the frame for fifteen dollars, and a part of the lumber for five dollars. This I did by the advice of Mr. ——. But I found the erection of a building to be impracticable at present, which would cost to complete it \$75 or \$80. In the mean time we felt ourselves compelled to look around for another cow, and have procured one for \$17, borrowed money. In addition to this I owe \$5 for lumber. These sums are all I owe here or any where else, where property does not stand ready to meet them.

“Now, dear sir, will not the Committee depart from the customary course and help us? But you say, cannot \$20 be raised here? I answer, no. At present no money can be raised; it is not here. I do not know of more than one or two men in the settlement who can afford to keep money in their pockets; all the rest have made a purchase of a little land, and are struggling to live upon it. They have countless difficulties to encounter—they can give me provisions, when they have them, (except flour), not to sell, but in small quantities, to eat. Provisions are cheap here, for cash. I purchased a quart of deer (buck) yesterday for 25 cents. With the aid of our cow, I think that ten dollars in money would supply us with whatever is comfortable for six months to come. But then I must have a horse.

I have one now on trial, an Indian pony worth \$40

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—but could I purchase a \$60 horse it might be greatly more serviceable to me and the cause. A horse is indispensable here in the winter and spring, when most of the wet prairies are covered with water.— Could you send me \$50 it would do. I would barter or hire a horse for the present.

"I have had health to preach every Sabbath—have visited some—established two Sabbath schools—have made arrangements for organizing a church, on the next Sabbath, with a prospect of 20 or 30 members. Some of the dear brethren are very anxious for this, *Home Missionary*.

REMINISCENCES OF DR. PAYSON.

The following illustration was used in familiar conversation with a friend. "God deals somewhat with us as we do with our children. When I am in my study engaged in writing or meditation, if I hear one of my children cry, I do not go to it immediately. The occasion of its tears may be a mere momentary trouble capable of being removed by others, or from which it may be diverted by some toy. But if its cries continue, and I find that nothing but my presence will pacify it, I leave every thing and go to it. So when the children of God begin to cry for his presence, he does not answer them immediately, but waits to see whether the cry is repeated; and if he finds that his child will be satisfied with nothing but his father's presence, this blessing will not be long withheld."

"During his last illness a friend coming into his room remarked, familiarly, 'Well, I am sorry to see you lying here on your back.' "Do you know what God puts us on our backs for?" said Dr. P. smiling. "No," was the answer. "In order that we may look upward." His friend said to him, "I am not come to console you, but to rejoice with you, for it seems to me that this is no time for mourning." "Well, I am glad to hear that," was the reply, "for it is not often that I am addressed in such a way. The fact is, I never had less need of condolence, and yet every body persists in offering it; whereas when I was prosperous, and well, and a successful preacher and really needed condolence, they flattered and congratulated me."

POLITENESS.

By politeness I do not mean a great deal of unnecessary bowing and courtseying, but that delicate attention to those around us that springs from a kind, generous heart. How many little children enter the room without noticing respectfully those who are older than themselves. I have seen them come in of a cold winter day, and draw their little chairs up before the fire in such a way that those who were sitting back could not feel the warmth of it at all, and this without the least apology for such a breach of politeness. Then, perhaps, they interrupt those in the room, when they are engaged in conversation, by asking some foolish question, instead of waiting till an opportunity was given them to speak. They are impolite to their little playmates, their sisters, if they have any; instead of assisting, when their help is really needed, they leave them to help themselves. How many little boys think it beneath them to be kind and polite to a sister.

I have seen some few who think differently. I recollect last winter I used to meet a fine manly lad, drawing his sister to school on a sled. Her little rosy cheeks and sparkling eyes bore testimony that his politeness was not thrown away upon her. She would pat his cheek with her little soft hand and call him her 'kind brother.' He would frequently meet boys of his acquaintance who would urge him to leave his sister and go with them to coast on the common. His answer always was, 'Yes when I have carried little Emily to school.' Do you think that boy was not a good son, a good brother? I never saw him impatient when he was walking with his little sis-

ter, because her little feet could not 'keep up' with his. He didn't give her a sly twitch, as some little boys do, or frighten her with storms of 'mon,' or 'beggars,' till she was afraid of her shadow. No; he was always polite to her. And do you think he will go to grow polite as he grows older? Not for it will become a habit with him, and the little attentions which cost him nothing and are so gratifying to those who receive them, will gain him many a friend. Think of this when you are tempted to be rude or selfish or unkind to those about you, and remember that you lose nothing by being polite. But a stronger motive than that should induce us, we should 'do unto others as we would that they should do unto us.' Who is it has said, 'Be ye kind one to another'?

Youth's Companion.

Baxter upon his death-bed.—"You come hither to learn to die; I am not the only person that must go this way. I can assure you that your whole life, be it ever so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and the lusts of the flesh; be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we shall meet with comfort.

"God may justly condemn me for the best duty I ever did; and all my hopes are from the free mercy of God in Christ.

"I was but a pen in God's hand, and what praise is due to a pen?

When he was asked how he did, his answer was, "Almost well."

Christian diligence.—Make a diligent improvement of all opportunities of grace. Sleep not in harvest time. Trifle not away your golden seasons. You have much work to do in a short time; you have a God to honor, a Christ to rest on, a race to run, a crown to win, a hell to escape, and a heaven to obtain. You have weak graces to strengthen, and strong corruptions to weaken; you have many temptations to withstand, and afflictions to bear; you have many mercies to improve, and many services to perform. Therefore embrace all opportunities by which your best interests may be promoted. Take heed of crying, *To-morrow, to-morrow*, when God says, "To-day, if you will hear my voice, harden not your hearts." Remember that manna must be gathered in the morning. —*Brooks.*

To bear and forbear is the grand surety of happiness.

REVIVALS.

MICHIGAN.—At Ann Arbor and at Ypsilanti, there have been recently seasons of refreshing from the Lord. The villages of Troy and Pontiac are now enjoying similar mercies. Detroit, likewise, has experienced some manifestations of God's presence. Indeed God seems to be giving gracious pledges of Michigan's salvation.

PORTLAND, ME.—In this city there has been a revival in progress for the last six or eight months. Present indications are still more encouraging.

CALAIS, in the same State has for the last 3 months been greatly blessed.

FRANKLIN, MASS.—A very interesting revival has been in progress here through the winter, under the pastoral labor of Rev. E. Smedley. Dr. Emmons, the former Pastor, at the age of more than ninety, is permitted to see the ingathering of a plentiful harvest, from the field he has so diligently cultivated for more than half a century.

RELIGIOUS SUMMARY.

Who is most guilty? The distiller produced the metal; the merchant made the instrument; the government said 'let it be used'; and the landlord struck the blow. Who is most guilty? Let our hands be washed from the guilt of either.

Rev. Guy C. Sampson was installed over the Congregational church in North Goshen, Feb. 13th. Sermon by Rev. Mr. Chipman of Harwinton.

Rev. Asa T. Hopkins was recently installed over the First Presbyterian church in Buffalo.

Rev. Samuel G. Orton has received an invitation to become the Pastor of the Free Church in that place.

Koy & Biddle, of Philadelphia are about to publish another volume of Dick's Works, entitled Mental Illumination and Moral Improvement of Mankind, or an Inquiry into the means by which a general diffusion of Knowledge and Moral Principle may be promoted. Also Lectures on Theology, by the same author.

PREMIUM OF \$200 FOR FOUR SHORT TRACTS.—

This sum is offered, through the Committee of the American Tract Society, in four premiums of \$50 each, for the four approved tracts not exceeding four, or at most 8 pages each (or twelve if a narrative) "best adapted to interest the great mass of readers and guide them individually to Christ, and for general distribution, as an auxiliary to Christian effort and prayer for the salvation of men." Committee of award, Rev. Dr. De Witt, Rev. H. White, and Rev. W. B. Williams. Manuscripts may be addressed to Wm. A. Hallock Cor. Sec. 150 Nassau street New York, until May 11, the day of the Society's anniversary; all to be at the disposal of the Society's Publishing Committee so far as desired for publication.

Among the fragments of burning books and printed sheets, at the late burning of the Methodist Book establishment, which were whirled aloft upon the wings of the flame, and borne onward upon those of the wind, was a page of the Bible containing the lxvth chapter of Isaiah. It was picked up on the morning of the conflagration, about twelve miles distant, on Long Island, before the catastrophe was known which had carried it thither; and it is a singular fact that every word of the page was so marred as to be illegible, save the 11th verse, which reads in the words following:

"Our holy and beautiful house, where our fathers praised thee, is **BURNED UP WITH FIRE**; and all our pleasant things are **LAID WASTE**!"—*Com. Adv.*

Mr. Albert Smith was ordained over the Congregational Church in Williamstown, Mass., on the 11th inst. Sermon by Rev. Dr. Hawes, of Hartford.

The Ship Shepherdess, which sailed from Boston in May last, with the Missionary reinforcement for

Ceylon, arrived at Colombo in September. The Ship in which Mr. Winslow and others sailed from Philadelphia, was spoken 30 days out, and all are well.

Rev. Mr. Brewer, missionary to Smyrna, now in this country, has put himself under the care of the Western Foreign Missionary Society. He will return to his station as soon as the Church shall enable him to establish a printing press at Smyrna, on a scale corresponding to the increased demand of the Mission. Mr. Brown, printer, of Indiana, will accompany him.

Rev. Drs. Cox and Hoby are preparing to publish an account of their recent tour in the U. States.

Rev. Asa Warner, late of Medford, has received the appointment of Professor of Sacred Rhetoric in the Theological Seminary, at Gilmantown, N. H.

It is related of the parents of the Rev. Dr. Finley, that it was their practice, soon after the birth of each of their children, to set apart a day of prayer that it might be an heir of eternal life; and that they had the happiness of seeing their eight children (seven of whom were sons) distinguished by their piety in youth, and growing in grace as their years increased. "Most of them lived to an advanced age, were useful in their several spheres, and greatly respected and beloved on account of their Christian character."

Stephen Burrows, the famous Counterfeiter, is said to be officiating as a Catholic Priest in Canada.

MARRIED.

On Sunday evening the 21st ult., by the Rev. Mr. Sawyer, Mr. John Platt, of Wallingford, to Miss Harriet Trowbridge, of this city.

In Madison, on the 21st ult., by the Rev. Mr. Shepherd, Mr. Abiram A. Warner, of Humphreysville, to Miss Hannah A. Wright, of North Killingworth.

DIED.

In this city, on the 25th ult., Susan Mansfield, aged 24 years, daughter of Mr. Lucius Mansfield, of Monticello, Ga., and formerly of N. Haven.

In this city, on the 25th ult., of a lingering pulmonary affection, Mr. Eli Beecher, of the house of Clarke, Beecher & Co., and eldest son of Capt. Benjamin Beecher, aged 40.

In this city, on the 21st ult., Augustus Hall, infant son of Mr. Edward Lynde.

In Hartford, Mrs. Mary Collins, aged 28, wife of Mr. Arlow Collins; Mrs. S. Watson, aged 69, wife of Mr. John Watson; Abiel A. Loomis, Esq., aged about 37.

In Roxbury, on the 18th ult., Deacon Chauncy Whitteley, aged 54.

In Cornwall, on the 23d ult., Mr. Stiles Beardsley, aged 56 years.

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